College News

Vol. 10. No. 34 WELLESLEY, MASS., WEDNESDAY, JUNE 28, 1911 Price 5 Cents

Wellesley College Twenty-third Annual Commencement.

Tuesday, June Twentieth, Nineteen Hundred and Eleven.

ORDER OF EXERCISES.

Music. March (Aida), Verdi
Overture (Light Cavalry), Suppe
Fantasie (Carmen), Bizet
Kanrich's Band.
Priests' March (Athalie), Mendelssohn
Organ.
Academic Procession.
Invocation.
Psalm CXXXVI. (Read from the Melancthon Bible.)
Gloria Patri.
Address by John Farwell Moors, A.M.
Presentation of candidates for the certificate of the Department of Hygiene and Physical Education by Amy Morris Homans, M.A., Director of the Department.
Presentation of candidates for the degree of Bachelor of Arts by Angie Clara Chapin, M.A., Professor of Greek, and Chairman of the Academic Council of the Faculty.
Presentation of candidates for the degree of Master of Arts by Katharine May Edwards, Ph.D., Associate Professor of Greek and Comparative Philology, for the Committee on Graduate Instruction.
Announcement of the Billings Prize.
Hymn. "Who Trusts in God" (871), Sir Arthur Sullivan
Benediction.
Organ Postlude. Overture (Ptolemy), Handel
Professor Macdougall at the organ.

COMMENCEMENT ADDRESS.

HON. JOHN FARWELL MOORS.

In preparing this address I have found myself alternating between a desire to urge upon you the old Biblical exhortation: "Whatsoever thy hand findeth to do, do it with thy might," and that extremely discreet advice to persons about to marry, which Punch once reduced to the single syllable: "Don't."

The truth, as I see it, is that the world is in great need of the energy, intelligence and public spirit which college graduates can give to solving its problems. But there are abroad to-day so many fallacious conceptions and such a hue and cry for some short-cut to universal human happiness that the need of discretion seems almost greater than the need of vigorous action. There are no short-cuts, no quick remedies which will really benefit the human race. Yet many people have persuaded themselves that, present conditions being, in their opinion, intolerable, an immediate change is needed. It is for the college graduates of the next generation to guide America wisely through the dangers which confront her without remedies and the counter-dangers of the remedies themselves.

Human lives develop, as a rule, along lines very different from our picturesque imaginings at the start. We drift as individuals, as communities, as nations.

For most of us life is practically jumping from one stepping-stone to another without any particular goal toward which we are headed, except death.

Now the college graduate is, of all others, empowered by education to be a leader of this drifting mass of humanity with its latent and, in occasions, splendid virtues. One real leader in the cause of righteousness is equivalent to a hundred others. That is the salvation of our democracy. If democracy were simply the sum of all of us, vox populi would resemble vox dei much less that it does. Our democracy is ruled by majorities, but our majorities are ruled by extremely small minorities of leaders, good or bad. The bad leaders have very definite ideas as to whither they would lead. But whither should the good leaders lead? Whither are you going to lead now that your real lives are to commence?

Alas! These are questions which it is very hard for one generation to answer to another generation. We of our generation can, perhaps, from our experience, make valuable suggestions as to how to manage the problems which we have had to face. But each generation has new problems. New points of view are developed. And, while we are telling you what we have learned, you are already learning from your own experience that ours may not be eternal truths, but antiquated notions.

This point I would make, whether it seems antiquated to you or not. In these days of enlightened interest in humanity, improvement in the lot of the poor has not kept pace with the growth of industry. Still the poor are on the border-land of destitution; still for recreation they stand in lines at dismal bars and imbibe alcohol; and still in factory towns their lives are more and more limited to the deadly routine of repeating minute after minute, hour after hour, day after day, month after month, year after year, the infinitesimally small fraction allotted to them in a great system of production.

Now what can leaders in the cause of humanity do to make the lot of the poor better? The charity worker for years felt that he had found the solution in having largely persuaded the community not to give nickels, dimes or quarters to beggars, but to do more for needy families in securing for them such thoughtful and patient help as would lift them to a new level of self-reliance. That this change of standard has been efficacious has been for years an axiom in the world of orthodox charity. But the more enlightened charity workers are now beginning to see that they have hardly grasped their problem as a whole, that the relief work, once extolled, was largely that of the horse in a treadmill. The National Conference of Charities, which met in Boston this month, bore eloquent testimony to a changing point of view, the time given to considering ways of preventing destitution being far greater than that given to relief problems.

Others, more radical than the trained charity workers, beholding the vast amount of surplus wealth, on the one hand, being squandered by persons to whom it often does more harm than good, while thousands are in dire need for their daily bread, would solve the problem by a drastic levelling process. If a few persons draw from the common treasure of mankind hundreds of millions of dollars, it may seem, at first sight, the simplest mathematics to conclude that a redivision would mend matters all round. Such might partially be the case if the wealth of the world were like chips in a poker game, so limited that one gets what another loses. Industry, however, is forever creative, and perhaps the soundest sanction for our individualist conception of personal rewards is that men are simply compensated for what they have given to others.

It is not, in the main, because one kind of boy is surfeited that the other kind of boy is poor. Just as the great increase in productivity has not appreciably helped the poor, so the extravagance of the rich does not appreciably hurt them. If more wealth in the world were the only item in the problem, increased production would, of course, help all and needless consumption would hurt all.

But a leveling process without a prolonged and profound change of character will not help the poor, while it may be economically disastrous to them as well as to the rich. Everyone will agree that, if Rockefeller's wealth is $500,000,000, and if each of us others, his countrymen and countrywomen, should get our share of it, the five dollars each which we should receive would soon be consumed without much benefit to any of us. The gap thus created in the active capital of the country would, however, be a serious development in checking population, if not necessarily affecting the welfare of mankind. As it is, Rockefeller's wealth supports others as well as if it were owned by the nation. He consumes only a small fraction of his income; all that he does not consume belongs economically to the rest of us. If the Rockefellers and Carnegies and Morgans, and all the other multi-millionaires, took their vast wealth away with them to another and, let us hope, a better world, then, indeed, they would seriously affect this world, but rather in numbers than in the material well-being of individuals. As it is, their riches are really our railroads and mills and mines, which supply our needs.

There is a deeper reason for poverty. To search this reason, to know it, and to find a remedy is a prime concern of the human race, especially of women, for they are more naturally interested than men in social developments. I look upon it as an eternal truth that we shall not advance far with our problem while our minds continue to dwell on externals. The essential factors are in the hearts and minds of mankind, in standards of living, in character. The barren rocks of New England and the rich prairies of the West equally develop men and women, who, by self-reliance, industry and thrift, prosper and have ideals and lead useful lives. The externals hardly count as compared with the stuff of which we are ourselves made.

Now how can we college graduates help in this development of character? We cannot say, as was said at the creation, "Let there be light," and expect immediately the fulfilment: "And there was light." We must grope our way much more slowly than that.

First, let me suggest the real, if intangible, influence of our own lives. You yourselves, if you strive for the common welfare, may find that the by-products of your lives are more important than the main purposes, that you have builded better than you knew, that a divinity was shaping your ends, while you rough-hewed on some minor object.

(Continued on page 11.)

College News.

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All subscriptions should be sent to Miss Helen Goodwin.
All advertising correspondence should be addressed to Miss B. M. Beckford, Wellesley.

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President Pendleton's Address.

The year has seen the fruition of gifts from Alumnæ and other friends of the college. Among the gifts which, while announced earlier, have only this year taken visible form are the bronze lamps placed in front of the library, the gift of the Class of 1880 at their thirtieth reunion. Lamps of a simpler design will be provided by the same class to light the path between the library and College Hall, and it is hoped that other gifts may make it possible soon to put underground all wires, and rid the grounds of the unsightly poles.

This year the first holder of the Sophie Jewett Memorial Scholarship entered the college, and the Sophie Jewett Memorial Library in College Hall is an accomplished fact. The college life is enriched by these visible memorials of a loved and gifted teacher.

Last year, the Class of '95, returning for the fifteenth reunion, announced their intention of presenting to the college a portrait of their honorary member, Julia Josephine Irvine, the fourth President of the college. This portrait, painted by Gari Melchers, was hung in the library in March, and completes the collection of the portraits of the first five presidents of the college. The college is proud to possess this portrait of an inspiring teacher, a scholarly and courageous president.

On February 21, the anniversary of the birth of Alice Freeman Palmer, Professor Palmer gave to the college a Browning library, containing not only the complete works of Mr. and Mrs. Browning, with two or three exceptions in first editions, but also various illustrative works, and important letters. These illustrative books include a Latin work by Rabbi Ben Ezra, dated 1485; a first edition of Paracelsus in German, dated 1572; and a treatise by Abt Vogler, dated 1776. This collection is placed in the Browning Room and constitutes a precious and notable addition to the college library.

The Alumnæ Association proposes to place in the College Hall Library a collection of books on Philosophy and Biblical literature, in memory of the late Annie Eugenia Morgan, Professor of Philosophy from 1878 to 1900.

The college has recently received a gift from Mr. Horace D. Williams of Boston, constituting a fund in memory of his wife, Ethel Folger Williams, of the Class of 1905, the income of which is to be given to a Sophomore who shall show unusual proficiency in the German language and literature.

The bronze doors, presented by the Class of 1886, in memory of Eben North Horsford, at this their twenty-fifth reunion, are too recent a gift to be more than mentioned here. They mark the completion of a plan for which the class has worked since the death of their honorary member in 1893.

Although Miss Hazard is no longer President of the college, she is still a member of the Board of Trustees, and proofs of her thought for the college continue. Only two weeks ago the college received from her a gift of one thousand dollars to be added to the Three Sisters' Fund for the maintenance of the College Choir.

Mr. George A. Plimpton, the donor of the Frances Pearsons Plimpton Library of Italian Literature, continues to make valuable additions to this collection. In this collection there is a book known as the Kirkup Manuscript, containing the unpublished poems of Antonio Pucci. No complete edition of this poet's works can be made without this manuscript. The study of Mediæval Italian popular literature is being retarded by the lack of such an edition. True to its purpose to advance scholarship whenever and wherever possible, the college proposes, with the cordial consent of Mr. Plimpton, to present this manuscript, through the Minister of Public Instruction, to the Royal Library of Florence. To the college the Kirkup manuscript is a rare, interesting, and valuable addition to its library, but to Italian scholars it is a heritage which they have lost. It is a pleasure to the college to advance scholarship by returning this manuscript to its home.

The Alice Freeman Palmer Fellowship has been awarded for the year 1911-12 to Violet Barbour, B. A., Cornell University, 1906, M. A. 1909. Miss Barbour proposes to continue her study of some problem connected with English history of the 16th and 17th centuries, going to England for this purpose. The Academic Council has abundant proof that this fellowship has done much to promote advanced study among college women. Since it was first awarded in 1904-05, the number of candidates has increased, and the excellence of credentials presented has steadily advanced until now it is extremely difficult to make a choice from the various applicants. This year it was especially difficult to decide between

(Continued on page 3.)

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President Pendleton's Address—Continued.

the candidacy of Miss Barbour and that of Miss Helen Somersby French, B. A. Wellesley, 1907, M. A. 1910. When the choice fell on Miss Barbour, the Trustees availed themselves of the provision which permits a grant to be made from the Horsford Fund, to an alumna whose scholarship has proved worthy the honor. This grant makes it possible for Miss French to continue her study in Germany. It is a happy circumstance that her subject should lie in Professor Horsford's own chosen field. Thus the generous thought of this great-hearted friend still continues a vital element in the intellectual life of the college. This morning the Trustees, in honor of the twenty-fifth reunion of the Class of '86, of which Professor Horsford was the honorary member, created Miss French Horsford Fellow.

Among the gifts to the college, we take pleasure in acknowledging one to the Department of Geology and Geography, of a valuable and beautiful collection of minerals, which has been installed by the donor in two cabinets expecially designed by the Boston Museum of Fine Arts. The collection contains many fine crystals, rare and beautiful specimens of malachite and azurite from Bisbee, Arizona. Further, the value and beauty of the collection has been increased by the gift from Mr. Quincy A. Shaw, of specimens of native mass copper. This collection is another evidence of the generosity and loving interest of our founder, Mrs. Henry Fowle Durant.

The classes holding reunions bring the following gifts:

From the Class of 1881, $50 for the Student Alumnæ Building; $175 for the Alumnæ General Endowment Fund.

From the Class of 1891, $643 for the equipment of a room in the library in memory of Caroline Frances Pierce, B. A. 1891, late librarian of the college; $175 for the Student Alumnæ Building; $89 for the Alumnæ General Endowment.

From the Class of 1896, $700 for the Julia J. Irvine Fund.

From the Class of 1901, $105 for the Alumnæ General Endowment.

From the Class of 1906, $100 for the Alumnæ General Endowment; $100 for the Student Alumnæ Building.

From the Class of 1910, $800 for the Student Alumnæ Building.

The Committee on the Student Alumnæ Building Fund report that $8,304.02 have been added to that fund this year.

In spite of these valuable gifts which are gratefully acknowledged, the college has great and pressing needs, and it may not be inopportune to mention here among them, a Science Building, additional halls of residence, endowment of professorships, large additions to the general endowment funds. All of these needs are so vital that it is impossible to state which is the most imperative.

Wellesley College strives to send out young women, with sound bodies, clear minds, and pure hearts. Who shall deny that an investment in such a venture will yield an immeasurable return.

In spite of the poverty which these needs indicate, the College acknowledges with gratitude, the gifts which it has already received from its founders and other honored donors. These form the visible Wellesley of to-day. Fair and beautiful as are its lovely campus and stately buildings, there is a richer inheritance which is ours, and we alumnæ and former students of Wellesley remember with grateful love to-day those friends, founders, trustees, presidents, professors, teachers, who have built their lives into the college and made it indeed the college beautiful.

With such a heritage of high ideals of scholarship, and of life you who join the ranks of the Wellesley alumnæ to-day, must needs march "breast forward" into life.

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IMPORTANT.

SEPTEMBER EXAMINATIONS.

All students who wish, in September, to remove conditions (entrance or college) or deficiencies, or to take examinations for advanced standing, must make written application to the Dean on or before September 1. (See Circular of Information B, Article III, 2.) Attention is called to the fact that this regulation applies to those cases in which it is proposed to remove the condition or deficiency by a paper. Cards of permission to present such papers will be sent out at the same time as cards of admission to examinations.

No student will be admitted to examinations to remove conditions or deficiencies or to examinations for advanced standing unless a card of admission is presented signed by the Dean.

Students making application for admission to examinations for advanced standing must enclose the written permission from the Dean authorizing them to prepare for such examinations.

The schedule of entrance examinations is given in the current Calendar, page 44. The time and place of the examinations in college subjects cannot be fixed until after September 1. But these examinations will not be given earlier than Tuesday, September 19, nor later than Friday, September 22.

Unless informed to the contrary, the student will understand that her application has been granted, and if a stamped and addressed envelope accompanies the application, she will be sent her card of admission and informed of the time and place of the examination for which she applies. IF NO ENVELOPE ACCOMPANIES THE APPLICATION, IT WILL BE ASSUMED THAT THE STUDENT WILL BE IN WELLESLEY BEFORE TUESDAY, SEPTEMBER 19, AND WILL APPLY FOR THE CARD OF ADMISSION AT THE DEAN'S OFFICE.

If the examination for which application is made is one requiring a fee, this fee must be enclosed with the application. (See Circular of Information B, Articles 4, 5.)

N. B. Hitherto it has been the policy to return the fee paid for an extra examination when the student did not take the examination. IT HAS NOW BEEN DECIDED THAT THE STUDENT WILL NOT BE ENTITLED TO THE RETURN OF THE FEE unless the change of plan is reported to the Dean's Office before the cards of admission to the examination have been issued. These cards are issued a week or ten days after the applications are received. The notification of change of plan must reach the office within a week after the time at which the application for extra examinations are due.

ELLEN F. PENDLETON,
Dean.

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Total amount paid and pledged June 20, 1911, $21,640.25.

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Class of 1906	800.00
Kansas City Club	60.00
Cleveland Club	75.00

COMMENCEMENT GIFTS:

Class of '81	$ 50.00
Class of '91	175.00
Class of 1906	100.00
Class of 1908, corner-stone as third reunion gift	170.00
Class of 1910	800.00
Worcester Club	about 400.00

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BACCALAUREATE SERMON.

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Text: Acts. 9: 7, "The men that journeyed with him stood speechless, hearing the sound, but beholding no man." Acts 22: 9, "They that were with me beheld indeed the light, but they heard not the voice of Him that spake to me."

From Christianity's earliest days it has been the custom to point to Jesus' resurrection as a convincing proof of His Messiahship, a compelling argument for believing in Him. But to-day, probably no one becomes a follower of Jesus on account of His resurrection. Nobody believes in the fact of the resurrection unless he has for some other reason come to believe in Jesus. And this seems exactly what Jesus Himself expected. In his parable when Dives, in torments, pleads that Abraham will send the beggar Lazarus to warn his brothers, urging, "If one go to them from the dead they will surely repent;" Jesus makes Abraham reply, "If they hear not Moses and the prophets, neither will they be persuaded if one rise from the dead." He did not think that any who had not been convinced by His teaching, which was the fulfilment and completion of all that was true in Moses and the prophets, would be persuaded by His rising. This accounts for one puzzling feature of His recorded appearances. He does not seem to have manifested Himself to any man, with the possible exception of Paul, who was not already His follower. We must often have wondered why He did not show Himself to the Sanhedrin who condemned Him, to Pilate and Herod and the soldiers. What better start could He have given His cause in the world than by gaining over the very men who were responsible for His crucifixion! What a force in founding the Christian Church in Jerusalem, Caiaphas the converted high priest would have been, and how effective Pilate would have proved as an apostle to Rome! But it is to His disciples only that He returns. Even the five hundred whom Paul mentions are called "brethren," indicating that they were already adherents of His cause. The only man who belonged to the ranks of His opponents to whom He manifested Himself is Saul of Tarsus, the pupil of Gamaliel and agent of the Sanhedrin in persecuting the devotees of this new way. So that his conversion has a special interest. But did Jesus really alter His method and by a marvellous occurrence convince an otherwise wholly hostile man?

Something startling happened on the road to Damascus. It was seen and heard by Saul and his companions. All saw a light and heard a sound. But to Saul of Tarsus it was an entirely different experience than to his fellow-travellers. They saw the light; he saw the figure of Jesus. They heard a confused noise; he heard a voice speaking personally to him. How much of that experience took place within his own mind, and how much was seen and heard by his senses, he could probably never have told. When he wrote of it to the Galatians, he said, "It was the good pleasure of God . . . . . to reveal His Son in me." The noise they heard, and the light they saw, appear to have made no religious impression on Saul's escort. In spite of the transformation in their leader, they do not seem to have become Christians; but Saul of Tarsus underwent a change that completely altered his career and has left an indelible impress upon the history of mankind. The same light and the same noise—what different results!

When Paul looked back on his experience, he did not emphasize its suddenness. He writes that "It was the good pleasure of God, who separated me from my mother's womb, and called me by His grace." This seemed

"a day to which all days
Were footsteps in God's secret ways."

His mind had already been appealed to by something in the message of this Jesus, for he was kicking against the goad in rejecting Him. So that Paul's case is not really different from that of the others. His conscience had already been laid hold of, and the assurance that Jesus was alive in power simply completes the conversion of his reason.

All this is most interesting as shedding light on the question of religious belief and unbelief. Our world is the same for everybody, with the same day and night, work and play, sickness and health, joy and sorrow, life and death. The differences between the lots of individuals are insignificant as compared with the sameness of that which is everybody's. But there are two very different interpretations of it. To one set of people, the world is just the world. They take it as they find it, enjoy what is pleasant and grumble at what is otherwise, use according to their capacity the stock of wisdom they inherit from the experiences of their predecessors, and go through life and into death without any sense of the existence of an Invisible Companion. To others, the world is not just the world, but the world and its invisible, but most real Lord, from whom they accept its arrangements, to whom they ascribe the inspiration of the wisest and best thoughts they find in their own or other men's minds, and in whose personal friendship they pass through life and into death with a vivid anticipation of something beyond. How is it that the same set of facts convey such different impressions?

You may recall the scene in the tavern in Silas Marner, where the village worthies discuss the credibility of ghosts:

"There's folks, i' my opinion," says the landlord, "they can't see ghos'es, not if they stood as plain as a pike-staff before 'em. And there's reason i' that. For there's my wife, now, can't smell, not if she'd the strongest o' cheese under her nose. I never see'd a ghost myself, but then I says to myself, "Very like I haven't got the smell for 'em."

"Tut, tut," answers the farrier, "what's the smell got to do with it? If ghos'es want me to believe in 'em, let 'em leave off skulking i' the dark and i' lone places, let 'em come where there's company and candles."

There are similar attitudes towards God. Some people with a taste for Him, stoutly declare His reality, while others insist that if God wants them to believe in Him He ought to disclose Himself so plainly that there could be no mistaking Him. They resent this uncertainty. "Facts are facts," they remind us. "There is no difference of opinion about the warmth of sunlight or the wetness of rain. The sun warms the evil and the good and the rain falls on just and unjust. Why should not God, if He exists, make Himself equally indisputable? If Jesus rose from the dead and is alive with power, why should not all see His form and hear His voice?"

Apples have tumbled from trees ever since Eve in Eden was tempted by one of them; but none seems to have suggested anything momentous, until in the garden at Woolsthorpe, one fell into a mind teeming with thought and brought to Newton the discovery of the law of gravitation. A square, yellow book, a hundred and sixty-seven years old, small, quarto size, with crumpled vellum covers, part print, part manuscript, containing the record of the sordid murder of a young wife and her two reputed parents by a vicious husband and four desperadoes, must have been fingered by many hands and scanned by many undiscerning pairs of eyes as it lay with a lot of old and new trash on a stall on a step of the Ricardi Palace in the Square of San Lorenzo in Florence, until one fiercely hot July day in 1865 an English poet picks it up and gets it for sixteen cents, and in his heart and mind, full of insight and sympathy, learning, and genius, its tale becomes the Ring and the Book, perhaps the greatest creation of our literature in the century. Insignificant falling apples and insignificant second-hand books suddenly assume marvellous meaning when they catch a seeing eye. The law of gravitation ought to have been a patent fact to everybody, but it wasn't until a prepared mind saw it in a flash of insight. The fact that every individual in a story has a distinctive point of view of his own ought to have been plain to every one, but it never received its due expression until the genius for sympathy of Robert Browning embodied it in his incomparable dozen cycles. The fact that the cause of Jesus could not be beaten, that Jesus Himself could not be killed and banished from God's earth, ought to have been clear to everyone, but it was only the faith of the disciples and the mastered conscience of Saul of Tarsus that made the discovery. The reality of God should have been obvious to everybody, but as a matter of history there have always been believers and scepties.

There was a close friendship between Thomas Huxley and Professor Haughton, although they stood far apart in religious conviction. Haughton, before his death, told of a conversation with Huxley, in which the latter said to him: "There are those who profess

(Continued on page 10.)

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Garden Party and Unveiling of the Library Doors Presented by the Class of 1886.

At three o'clock on the afternoon of Saturday, June 17, 1911, throngs of students and guests began to fill the campus below College Hall, for the yearly "Garden Party." From three o'clock until five there was a reception, President Pendleton, Miss Tufts, Miss Terry and Miss Hunnewell, the President and Vice-president of 1911, receiving by Rhododendron Hollow. An orchestra played throughout the afternoon and refreshments were served.

The event of the afternoon was the unveiling of the bronze doors presented the Library by the Class of 1886. Mrs. Davidson, president of the class of 1886, made the presentation speech.

"The Class of 1886," Mrs. Davidson began, "has been graduated twenty-five years. To have been alumnæ of Wellesley College for a quarter of a century brings mingled feelings,—joy and pride in that we have so wonderful an Alma Mater, a very queen of colleges; grief and chagrin in that we have so often failed in loyalty to her ideals.

"On this our birthday, we bring a gift to our Benign Mother in memory of our class brother, Eben Norton Horsford. He was a big brother to us; big in years, in generosity, in wisdom, in courtesy, in strong kindness,—he was big of soul. Because of his broad outlook, the prose of our work-a-day college life was changed to poetry. He called Miss Freeman 'Our Princess.' His class was the Order of Saint Marguerite—whose banner was white with 'To Kalon' emblazoned thereon in letters of gold—whose badge was the Daisy—whose watchword was Loyalty. He was our Knight. Oftentimes, as in the days of Chivalry, we went a-Maying. Our first May Day we planted a tree under the bluest of skies. It died. Our Knight quietly saw to it that another one of a hardier sort was set in our corner of the campus; it not only grew, but covered itself with gorgeous blossoms of white and yellow. An ivy, which he had brought from Elles's Isle must be placed by the walls of the old library; it was done with fitting ceremony and much enthusiasm by '84, our sister class. In the spring of '86, each one of us found in her possession a hyacinth in bud. A pot of green things growing and changing color, sent us a-Maying again, though March winds howled without. A Norumbega must be, and for it, as by a miracle, '86 gave the first five thousand dollars. The following spring, a suite of rooms in Norumbega was daintily furnished for 'Our Princess,' '86 appearing again in the guise of My Lady Beautiful. The Library was endowed; the Sabbatical year and pensions were inaugurated. The Faculty parlor, once a colorless recitation room, was changed to a 'Symphony of Rest;' and Elaine was stationed there, not merely to recall a loved story, but, with the daisy on her shield, to represent loyalty with hope. And all these trophies our gentle Knight laid at our feet, attributing the achievement of each venture to the inspiration of '86.

"In token of these days, made golden by such fellowship, and in heartfelt appreciation of him who was our friend, we have had these doors built for the Library. Made of bronze, which the centuries have honored for its endurance and beauty, they will stand forever.

"Each part of these doors is bordered by the leaf of Wellesley's oaks, with acorn and hyacinth added for strength and beauty; the acorn, the fruit of this forest; the hyacinth, a blossom that had sweetest associations for Professor Horsford, and which made a glorious spring for us so many years ago.

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"Above, is the transom, the one fixed part, across which is spread the motto of our college, fittingly placed above those who go in or go out. In the center, in low relief, is the Class Ideal, 'To Kalon.' It is encircled by a wreath of laurel and daisies; the daisy is our flower, the laurel is for him whom we honor to-day, not only for his friendship for us, but for his devoted services to the College Beautiful.

"On each door is a figure standing—one is Wisdom—the other is Love. Wisdom is represented by a man full of the energy, power and courage of strong, old age. His hand clasps a book, but his face is turned beyond it, 'to listen to stars and birds, babes and sages, with open heart.' Browning's words fit the picture well:

'One who never turned his back, but marched breast forward,
Never doubted clouds would break,
Never dreamed, though right were worsted, wrong would triumph.
Held, we fall to rise, are baffled to fight better,
Sleep to wake.
No, at noontide in the bustle of man's work-time,
Greet the unseen with a cheer.'

"Wisdom is the glory of old age. It is the compensation for the youth that is passed.

"In fine contrast, is the other door, expressing Love. The figure is that of a woman giving protection and sympathy to a child. Just a little one—a child in years or in experience—is all the appeal Love demands. She sings the children's song,—

'Ye are better than all the poems
That ever were sung or said,
For ye are living poems,
And all the rest are dead.'

"Perfect repose is shown in this picture of Love. The strong, bu gentle face, the comforting arms, the whole poise, tell of the peace that comes through loving service.

"On the one door is Wisdom, full of action, masterful, eager for truth. On the other, is Love, receptive but responsive—unconscious that she is Truth.

"These doors open in to the Library, a world of books. They open out to the flowers, the trees, the stars, and the world of men, women and children. May those who enter get wisdom. May those who depart receive the benediction love gives to all who loyally serve."

At this point in Mrs. Davidson's speech, the doors were formerly unveiled, and after the ceremony, Mrs. Davidson said, in conclusion, "When the order of St. Marguerite was instituted by Professor

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Garden Party and Unveiling of the Library Doors Presented by the Class of 1886—Continued.

Horsford, he told us of the thread of scarlet silk that runs through every inch of cordage in the English Navy, that wherever found, it would bear the mark of the King's own. He inspired us with the hope that the silken thread of loyalty would be so wrought into the fiber of each one of us, his classmates, that future generations of Wellesley girls would recognize in us the stamp ineffaceable. This spirit of loyalty in '86, is found crystallized in the 'Wellesley Cheer' and in the song 'To Alma Mater,' the America of Wellesley's songs. It is beautifully expressed in the enlarged home life of the Wellesley of to-day. It touches the zenith when Ellen Fitz Pendleton is chosen President of Wellesley College.

"Dear President Pendleton, into your keeping we give these doors, a fitting tribute to a wise and loving friend. Through them we pledge anew our loyalty to the College Beautiful. For all time, let them stand for eternal friendship.

"In the name of the Class of '86, I have the honor of presenting these doors to Wellesley College, in memory of Eben Norton Horsford."

After delighted inspection of the doors, the company took places on College Hall Hill, while the Tree Day Senior dancing was repeated on the green, with charming effect.

REUNION OF CLASS OF 1881.

The class of 1881 held a luncheon on Monday, June 19, at which fourteen out of eighteen living members were present. The president of the class, Susan Searle, who is president of Kobe College, Japan, was unable to be present; her absence was greatly regretted, but the pleasure of the class in their reunion was as hearty and enthusiastic as ever.

THE REUNION OF THE CLASS OF 1886.

From staid and venerable graduates of twenty-five years' standing one expects sober mien and solemn walk, but it is with difficulty that the members of the class of '86 have met these expectations. The flying feet of the faeries in the Tree Day dance more fittingly would carry the joyful spirit of '86 during these happy days of their silver reunion.

Not only has the occasion been made memorable by the gathering together of more than half of the members of the class; but especially by the completion and presentation of bronze doors for the library, a gift in memory of Eben Norton Horsford, honorary member and by the honor which has come to the class in the choice of one of its number to be the next President of Wellesley College.

On Monday afternoon, the members of the class enjoyed again the charming hospitality of the Horsford daughters at Craigie House, Cambridge.

That the Faculty Parlor, made possible by the gift of Professor Horsford, should be the place for the formal reunion was especially appropriate, as at the close of the supper the announcement was made that through the continuation by his daughters of his loving gencrosity, the class of '86 would share in furnishing the President's house.

In the evening of Commencement Day, the class gave a sur-

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The Reunion of the Class of 1886—Continued.

prise "shower" of flat silver to President Pendleton, the number of pieces amounting, of course, to eighty-six.

At the social gathering following the presentation of the doors, the families of the class were represented by one father, one mother, three husbands and six of the fifty-seven class children.

It is a somewhat remarkable record that of the fifty-eight members of the class in 1886, only five have died; of the fifty-three living, twenty-seven sat down together at the class supper on Saturday evening, and three others have been present at later gatherings.

1891 REUNION.

Has any old lady got mixed with the girls?
If there has, turn her out, without mussing her curls.

Mathematicians tell us that twenty years is one-fifth of a century. The girls of ninety-one stoutly affirm that this thesis is false. It was but yesterday that we floured the Freshmen, electrocuted Sylvanus Thompson, greeted Henry Drummond and bade Godspeed to Count Stepniak. Forty-eight of the class came back, this year, to renew these and one thousand other wonderful memories.

Our great day was Tuesday! At half-past one we met in Phi Sigma's friendly halls for our reunion luncheon. The flowers were lovely, the fruits most satisfying, and the friends more near and dear and clear than ever. Emily Meader Easton was our toastmistress, and she made us shine with a reflected light. The list of toasts was most cleverly printed as an examination paper. The entire class stood the test with a score of one hundred per cent. Mrs. Durant was our guest of honor and shared all our joy.

As gifts to the college, $650 was raised to furnish a room in the new library in memory of our talented, faithful and loved classmate, Caroline Frances Pierce, $165 was added to the Student Alumnæ Building fund, and $89 was pledged for the Alumnæ General Endowment fund.

We extend our thanks to all the classes, the chapters, the alumnæ and the officers of the college, who seem to have vied with each other in welcoming ninety-one back home. Five years from now we'll come back again, more loyal, more eager, more vigorous and more beautiful than ever.

REUNION OF THE CLASS OF 1896.

The fifteenth reunion of the class of '96 began with its class supper, held in the Barn on Saturday evening, June 17. Sixty members were present. In the much-regretted absence of the president, Elva Young Van Winkle, Clare Keene presided.

At the business meeting of the class on Monday morning, the 19th, it was voted unanimously that the class gift be added to the Julia J. Irvine Fund. This fund is a special division of the General Endowment Fund, and was instituted by the class of '96 at its tenth reunion. The classes which knew Mrs. Irvine have been asked from year to year to contribute their reunion gifts to this fund, the interest of which is used for the Greek Department of the college. '96 adds at this time $700.

A committee was appointed by the chair to send a note of congratulation and loyalty to our President, Miss Pendleton.

The class tea on Monday afternoon brought eight additional '96s, besides husbands, children and other guests. At the headquarters, Beebe Hall, on Tuesday evening, the class held a purely social meeting—appreciating as never before, the cordial welcome and generous hospitality of the college, which makes these reunions possible.

TENTH REUNION OF THE CLASS OF 1901.

1901 was back for its tenth reunion, if not large in numbers, at least abounding in enthusiasm. A few stragglers were here from the first of last week, but the reunion proper began on Saturday, at the Vendome, with the class luncheon, at which Margaret Mills, the class president, made a very charming toast-mistress. Forty-four were present; everybody was glad to see everybody else, and the toasts and impromptu speeches were all full of the joy of reminiscing and boasting, with pardonable pride, of what 1901 did for the college in undergraduate days.

After the luncheon almost everyone hastened out to college to see the Tree Day dances, and to establish themselves in College Hall, as in the good old days. The time when the class bond seemed strongest was at the prayer meeting, Sunday afternoon, led by Pauline Sage. After the little service, part of which was a memorial to the two members who have died, Frances Hall Buckley and Lulu Packer, the roll was called and a report was given of every member. 1901, in the world, is a fine, active class, and the statistics show missionaries, social workers, students, teachers, one lecturer, and even representatives in law and medicine.

Though 1901s were seen wandering around the campus carrying baskets of red carnations—the reunion emblem—and though their voices were heard frequently in cheers and songs, they were not formally presented to the college until their Mother Goose pantomime on Tuesday afternoon, at Billings Hall. The performance was fine. Margaret Mills, as Mother Goose, made some clever remarks in introducing her children, who acted, in turn, the nursery rhymes while the chorus sang. Two of her grandchildren were there, also, and old enough to take part, Helen Humphrey, the class baby, and little Alice Hobart. The spontaneity of the "stunts" brought recollections of student days and showed, in the words of an undergraduate, that "1901 was remarkably well preserved."

After all, however, for 1901 the climax of the Commencement was probably in the serenading, Tuesday night. The songs and cheers went with splendid vim as the serenaders made the usual rounds, ending on the chapel steps at midnight. One of the best songs written for the occasion was the one composed by Evelyn Bates and dedicated to Miss Hazard.

In many ways 1901 showed her loyalty; but one of her best tributes was a hymn to Mrs. Durant, written by Mary Leavens. The song was first sung at the alumnæ luncheon, and then copies of it were presented to Mrs. Durant. This ended the tenth reunion, and so happy had the 1901s been in living over again their college days, that one could easily pardon them as they shouted their slogan over the campus:

"First class of the century,
Pioneers of progress, we.
May Day revels were begun by the class of 1901;
Senior play upon the grass first was given by this class;
Step-singing was started, too, when the chapel here was new;

And

1901—let none forget—founded Student Government!"

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1906 AND THE FIVE-YEAR REUNION.

This year, 1906 took the wings of the bluebird in a successful search for happiness. The blue wings made a very effective headdress, and were worn at various angles which, doubtless, indicated the varying moods of the class.

On Sunday evening, after college vespers, we met in Elocution Hall for a class prayer meeting. Here we enjoyed very much listening to those who told their post-college experiences in Christian Association and College Settlement work.

On Monday afternoon we challenged 1908 to a Field Day on the athletic field by the new gymnasium. In hockey, basket-ball, a relay race, a sack race and an obstacle race, the competitors of both classes shone; and 1908 won the championship by one point only. Cups were given to the winners of the events. The blue balloons which 1906 carried floated cheerfully over the defeated as we left the field.

On Commencement evening, eighty-three members gathered at the Barn for a banquet and entertainment. The speeches represented the Search for the Bluebird, by 1906; and the work of Dorothy Tryon, the toast-mistress, of Elsie Goddard, our loyal general manager, and of the other girls of its committee was everywhere apparent. The menu cards bore a bluebird design, made by Ella Mackinnon.

After a grand good time in the Barn, we serenaded the campus houses and met the Seniors, with the other alumnæ, at the chapel steps at midnight.

This is a loyal greeting to the absent members of 1906. To this five-year reunion came one girl from Mexico, one from Salt Lake City, and one from Mississippi. Come back, all of you, to our next reunion! In the words of Tyltyl in the fairy play which we represented at our banquet, this year, "we need you for our future happiness."

1908.

The first event of 1908's reunion was the class prayer meeting, held in the West Woods on Sunday afternoon. Marian Durell led the meeting, while those engaged in social or Christian Association work reported of their activity. The knowledge of their splendid work brought inspiration to all who were there.

Of quite a different character was the next meeting in the West Woods, the Field Day held by 1906 and 1908, Monday. A vigorous hockey game, the relay race and the hundred-yard dash were won by 1908, making a total of ten points, while 1906 scored eight points by winning the basket-ball game, the obstacle race and the sack race. No tongue nor pen can describe these events.

The class supper was held in Simpson meadow, Monday evening. About ninety representatives listened to the wit and wisdom of our toastmistress, Frida Semler.

The roll of the absent members of 1908 was called, and news of them reported by their friends.

Tuesday afternoon, at the Zeta Alpha House, the class met again for a social and business meeting, and later the survivors of the day gathered once more to welcome 1911 at the chapel steps in songs, with orchestra accompaniment.

The reunion was a success in spite of the regret felt at the absence of Sue Barrow Hunt, Katharine Dennison, and so many others whom we wished to see. As we leave Wellesley, our faces are turned forward toward our next meeting here.

Whereas, we, the members of the Class of 1908 of Wellesley College, have been saddened by the death of our friend and classmate, Helen Keyser Sturges,

Be it resolved: That we express our appreciation of the strength and sweetness of her character and the power of her friendship;

Be it resolved: That we extend our sympathy to her family and friends;

And be it further resolved: That copies of these resolutions be sent to her family and published in the COLLEGE NEWS.

LILLIAN DROUET,
DOROTHEA LOCKWOOD,
KATHARINE S. HAZELTINE,
For the Class of 1908.

1910 REUNION.

1910 celebrated her first birthday, with 167 of the 278 members back in dear old Wellesley, and we were united with those of our number not so privileged, by various telegraph and special-delivery messages.

1910's reunion program opened with the presentation of our Senior operetta, "Fandango Land," on the afternoons of June fourteenth and fifteenth, at 3 o'clock. As not even fathers, brothers and fiancees were allowed to be present, the Barn was spared its usual overcrowding, but the audiences were entertained by an excellent cast.

The class feels very grateful for the successful efforts of Agnes Gilson, as coach, and Selma Smith as chairman of the Operetta Committee.

Our business meeting was held in Billings Hall on Saturday afternoon at 2 o'clock, our beloved president, Esther Randall, presiding. The class prayer meeting, at 3.30 o'clock on Sunday afternoon, was led by Alice R. Porter, with the topic: "Not to be Ministered Unto, but to Minister." Miss Gilson and Miss Hoyt gave especially interesting reports of their social settlement work during the past year.

Monday afternoon we all assembled at the Phi Sigma House for a social, which developed into a "sewing bee," as we then made our lavender reunion bonnets.

When donning our caps and gowns for the march into chapel on Tuesday morning, we realized that soon we would no longer be the "Baby Alumnæ." Our career, past, present and future, was rehearsed on Tuesday evening, at the class banquet in the Woodlawn Park Hotel, Auburndale, where one hundred and forty-seven of our number enjoyed the results of the committee of which Emma Hawkridge was chairman.

Upon our return to Wellesley we enjoyed the delightful hospitality of Professor and Mrs. Macdougall at their home on Dover street, and later joined the other reunioning classes at the chapel steps. Now we are again scattering with the desire to carry out our college motto, "Non ministrari, sed ministrare," in the spirit of our 1910 motto, "To the best of our ability."

1911 CLASS BANQUET.

The Class of 1911 held a class banquet at Hotel Somerset in Boston, Mass., on the evening of June 20, Commencement Day.

Dorothy Mills was a most pleasing toast-mistress, keeping the fun always hilarious and the wonted high spirit of 1911 within bounds:

The toasts were:

Alma Mater.....Constanee Eustis
Our Engaged Girls.....Lorraine Milliken
The Leftovers.....Gladys Platten
The Pansy.....Sara Tupper

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1911 CLASS BANQUET—Continued.

1911's Past.....Persis Pursell
1911's Future.....Annie Clark

Various impromptu toasts were given most enthusiastically, among them being "Our Presidents," "Our Honorary Member," "Helen Bcsse," who managed the affair, and "Our Toast-mistress."

It is hard to say which toast was enjoyed most, from Gladys Platten's L. O. P. H's. (Left on Papa's Hands), that might also be spelled N. Y. B. S. (Not Yet But Soon), to the serious beauty of Constance Eustis' toast to Alma Mater. All were thoroughly appreciated.

M. A. Degrees Conferred at Wellesley College Thirty-third Annual Commencement.

MASTER OF ARTS.

Ethel Leona Andem (B.A., Wellesley College, 1910). Education and French.

Lennie Phœbe Copeland (B.S., University of Maine, 1904). Pure Mathematics and Astronomy.

Mary Wood Daley (B.A., Wellesley College, 1908). Astronomy and Applied Mathematics.

Mildred Nutter Frost (B.A., Wellesley College, 1908). History and Education.

Ernestine Wells Fuller (B.A., Wellesley College, 1908).

Adelaide Haley (B.A., Wellesley College, 1909). English Literature.

Ruth Cornelia Ingersoll (A.B., Lake Erie College, 1906). English Language and Literature.

Louise Isabel Jenison (B.A., Wellesley College, 1908). Chemistry and Physics.

Ruth Weir Raeder (B.A., Wellesley College, 1908). Geology and Chemistry.

Gertrude Bramlette Richards (A.B., Cape Girardeau College, 1909). History.

Florence Risley (B.A., Wellesley College, 1905). English Language and Literature.

Mary Rogers (A.B., Indiana University, 1908). English Language and Literature.

Lena Mildred Sibley (B.A., Dalhousie, 1909). English Language and Literature.

Sarah Jones Woodward (B.A., Wellesley College, 1905). Psychology and Philosophy.

The Billings Prize and the Alice Freeman Palmer Fellowship.

The Billings Prize for excellence in the Theory and Practice of Music was awarded to Ruth Amanda Howe, B.A., Wellesley College, 1910.

The Alice Freeman Palmer Fellowship was awarded for the year 1911-12 to Violet Barbour, A.B., Cornell University, 1906, A.M., 1909. Miss Barbour was elected to Phi Beta Kappa, in 1905. During 1908-09, she was a graduate scholar in History, Cornell University. Miss Barbour is the author of "Privateers and Pirates of the West Indies in the Sixteenth and Seventeenth Centuries," and of a review of Harding's "The Buccaneers in the West Indies in the Seventeenth Century," published in American Historical Review for April, 1910.

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ALUMNÆ BUSINESS MEETING, JUNE 21, 1911.

After the four annual reports of the Association, the reports of the standing committees were given as follows:

1. Alumnæ Endowment Fund: $125,000 reported.

2. Student Alumnæ: Promotion of good fellowship between students and alumnæ reported.

3. The Finance Committee: For Student Alumnæ building, $21,000 reported.

4. Alumnæ Magazine: It was voted to incorporate alumnæ material in the COLLEGE NEWS, having in each magazine issue of the NEWS an Alumnæ Department of approximately ten pages.

5. Historical Committee: Bronze doors for library from '86. Additional lamps for library from '81. Valuable books for the English Literature Department from Helen J. Sanborn, '84. Portrait of Mrs. Irvine, fourth president of Wellesley College, from '95. Portrait of President Pendleton from former members of the Shakespeare Society. Establishment of a fund in memory of Mrs. Ethel Folger Williams, '05, the income of which is to be given yearly, for proficiency in German to a member of the Sophomore class.

6. College Settlement Fellowship: $200 reported.

7. Morgan Memorial: $500 for books to be put in one of the alcoves in the old library in memory of Miss Morgan.

8. Graduate Fellowship: Awarded for 1910-12 to Grace E. Munson of the University of Nebraska. Offered for 1912-13, two fellowships of $300 each, to be called respectively the Mary E. Horton and Susan M. Hallowell Fellowships.

9. Class Reunions: Action on this report postponed for a year.

RECOMMENDATIONS OF EXECUTIVE BOARD.

The Executive Board presented four recommendations. The two most important are as follows: That in all matters of importance, such as the selection of an architect or the determination of a plan for the Student Alumnæ building, the Student Alumnæ Building Committee shall confer with the Student Alumnæ Committee.

The second of these recommendations of the Executive Board was the presentation of the plan for a Graduate Council. This plan was presented in detail, and is stated, in brief, as follows: That as our alumnæ are increasing in large numbers and are scattered more and more widely, it will be of advantage to them and to the college that an organized, accredited group of alumnæ shall be chosen from different parts of the country to confer with the college authorities on matters affecting both alumnæ and undergraduate interests. This group shall, moreover, furnish the college the means of testing the sentiment of Wellesley women on any matter. The members of this council shall be the officers of the Alumnæ Association, the President and Dean of the college, ten members from the Academic Council, the alumnæ trustees, the previous Executive Board of the Alumnæ Association, and one councillor for every Wellesley club of twenty-five to one hundred members. The officers of the council shall be the officers of the Alumnæ Association.

NEW BUSINESS.

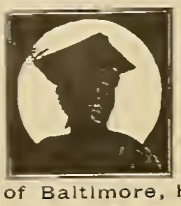
1. Election of the previous Executive Board of the Alumnæ Association as a committee to nominate the Alumnæ Trustee.

2. Recognition of the work for the Pekin Mission as one of the activities of the Association.

3. The appointment of the Alumnæ Editor of the Magazine left to the committee which has acted this year.

The Alumnæ Association held their annual luncheon, in College Hall, on June 20. The announcement that President Pendleton had just received the degree of Litt.D., from Brown University, added to the prevalent enthusiam and enjoyment.

The Intercollegiate Bureau of Academic Costume



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BACCALAUREATE SERMON—Continued.

to believe what I consider false; but I do not regard their opinions, because I doubt the sincerity of some and the intellectual capacity of others; but I respect you, and I know how sincerely you believe what you hold so strongly, and should like very much to know how it is that you believe what you hold so strongly, and should like very much to know how it is that you believe what I can't believe."

"May I speak frankly?" asked Haughton.

"Certainly."

"Then," he said, "I don't know how it is, except that you are color-blind."

Huxley was much struck.

"Well, it may be so, of course, but if I were color-blind, I should not know it myself."

"The men that were with him stood speechless, hearing the sound, but beholding no man." "They that were with me beheld indeed the light, but they heard not the voice of him that spake to me."

This may be very depressing. If faith is a peculiar faculty which some possess and others lack, then a man either has it or hasn't, and if he hasn't it, he must content himself with seeing a blurring light where others have a vision of God in Christ, and with hearing a confused noise, in what to others is the personal call of God. But our religious sense, like our taste in literature, or our conscience, or our appreciation of music, is a developable instinct.

Goethe told Eckermann, "I show you only the best works, and when you are grounded in these you will have a standard for the rest." And Matthew Arnold recommended us all to carry about in our heads scraps of Homer and Virgil, Dante and Shakespeare, Milton and Keats, and whenever we are required to admire the worthless, and extol the commonplace, to murmur these passages under our breath as a kind of taste tonic. A correct conscience is not something that is born in us. A small boy is as likely to arrive in the world with a silk hat on his head as with a proper sense of obligation. Father and mother, teachers and pastor, must set themselves to educate him in responsibility, and produce in him a conscience that shall function properly under all life's complex circumstances. Many people prefer the latest rag-time to Beethoven or Wagner, but we do not consider their musical standards final. We believe that education, contact with something better, suggesting inevitable contrasts, an ear gradually becoming more sensitive will enable them to hear in the masters of sound what no cheap and vulgar hack who tosses off songs by the ream can possibly furnish. Religious faith—the appreciation of God, the sense of His presence, the eye for His goodness and the ear for the voice of duty—can be cultivated. Saul's companions need not remain seers only of a light and hearers of a noise.

Edmund Burke, in his treatise on "The Sublime and Beautiful," remarks that "it is known that the taste is improved exactly as we improve our judgment, by extending our knowledge, by a steady attention to our object, and by frequent exercise."

"By extending our knowledge." No man can appreciate poetry unless he is fairly well-read in the poets. No man can hope for a rich experience of God unless he is conversant with those great souls who in the past have walked closely with Him. And no man is justified in saying that he sees nothing in religion until he has familiarized himself with the God of Jesus, asked open-mindedly what Jesus actually believed He got out of the Unseen. To extend our knowledge of the God of Moses and Elijah, of Amos and Hosea, of Isaiah and Jeremiah, of the psalmists, the historians, the wise men of Israel, of God seen through Jesus by the evangelists and letter-writers of the New Testament, is to go a long way towards awakening and strengthening in ourselves that instinct which sees Him who is invisible.

"By a steady attention to our object." Does the Christian God appeal to us as desirable? Would we prefer His existence to His non-existence? Would we care to live in a world with Him? If we really believed in Him, it would certainly make vast differences in our modes of life, in our methods of business, in our attitude towards all sorts of questions, in the risks we are prepared to take, in the things we would absolutely refuse to do. Would the God of Jesus be convenient or inconvenient to us? Do we honestly want to believe in Him, provided we sincerely can? No one will give "a steady attention" to the search for God unless he is desperately eager to be sure of Him, and it has been the experience of many centuries that nobody ever sought God with his whole heart and failed to find Him. It requires a venture. Faith is a matter of daring. One must be prepared to risk trying love as the ultimate wisdom and the final force in the universe precisely as Jesus took the supreme risk of Calvary. And without this "steady attention to our object" there is no reason for imagining that God will become palpably evident to us.

"And by frequent exercise." Paul told King Agrippa that he had not been disobedient unto his heavenly vision. If he had, it is likely that he would have some day come to the conclusion that his companions, and not he, were right. There had been a blinding light and a bewildering noise, but it might have been anyone of half a dozen occurrences that are liable to take place any time on the road to Damascus. What convinced Paul was the life into which his vision led him. People might tell him that he had had a sunstroke, but he knew that by sunstroke or something else he had been led into a career of usefulness, that life had assumed a new meaning and fascination for him, that depths of joy and peace and strength and hope had been opened up, that he had passed into a friendship he could only adequately describe by saying that he knew the God and Father of Jesus Christ. As he obeyed the impulses that came upon him with mastering force in that hour of his prostration, life opened up its unsearchable riches for him. He saw and kept seeing, what he had been blind to up to now. He felt and kept feeling a vitality and an energy and a kindling passion which sent him over land and sea with power. He heard and kept hearing the assuring voice within saying, "Abba, Father," and giving him that sonship with the Lord of heaven and earth which had been the distinguishing characteristic of the Jesus whose followers he had hunted down to death. However, the light and the noise of the Damascus road might be explained physically, they had an indubitable moral significance. Christ had been formed in him, and it was no longer Saul of Tarsus that lived, but a new man in Christ Jesus. "By frequent exercise," by unremitting toil for the Kingdom, that instinct for the living Christ, that faith in His God and Father, flourished and grew in vigor. Years after the startling day on the Damascus Road, when life's experience had turned in its accumulated evidence, he wrote confidently, "I know whom I have believed."

Members of the Graduating Class, the varied experiences which the years have in store for you, may be divinely significant or baldly meaningless. They may be progressive disclosures of the face of God in Jesus Christ, opening up for you a more and more intimate fellowship with Him, or they may be just a series of happenings, pleasant or the reverse, but revealing nothing. They may be clear and distinct utterances of God to you, guiding, correcting, inspiring, the word of the Most High speaking as directly and personally to you and letting you as intimately into His friendship, as the men of faith of the by-gone generations, or they may be the usual rumble of the world's life, saying nothing. The seeing eye and the hearing ear are for us to develop. Whatever of God we see in any flash of insight, use, or it will fade into the light of common day. Visions obeyed remain visions, the master light of all our seeing, but disobeyed, they turn into illusions. It is a somber reflection that after these centuries of His vital activity in the world, Jesus is still dead to so many, that the living God does not exist for everybody. It lies within our power to let Christ be a living factor in our careers, their controlling force, to give God the chance to be really God to us. The same light and the same sound can be differently understood.

"Where one heard thunder, and one saw flame,
I only know He named my name."

THE PRESIDENT'S RECEPTION.

On the night of Monday, June 19, 1911, President Pendleton gave a reception in College Hall. Miss Pendleton received in the Browning Room with Mrs. Durant, Miss Williams, President of the Alumnæ Association and Mrs. Whitin. Large numbers of Faculty, alumnæ, students and outside guests filled College Hall Center and overflowed out into the lantern-lighted lawn. A band was stationed on the balcony at the north of the building and played during the evening.

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(Continued from page 1.)

COMMENCEMENT ADDRESS.

First, now, among the influences affecting the condition of the poor is the labor-union movement, and in this an enlightened interest must surely be taken by your generation. The labor unions have made many mistakes; but they have seen that poverty is due to low standards of living, and they have set their faces against that conception of the survival of the fittest, which means the superiority of the man who can keep soul and body together on the smallest stipend.

When we begin to consider what we can ourselves do, is it not true that opportunities are, for most people, more important than mere redistribution of the tangible fruits of labor? And since opportunities are desirable, how are they to be furnished to the poor in greater numbers than they are now furnished?

Horace Greeley, nearly fifty years ago, coined a once famous phrase: "Young man, go West." He meant that the thinly-settled regions of the country were the land of opportunity. There still you will find prosperous cities with no poorhouses, because no one is destitute. There still you will find no slums. And there you will find the pioneer spirit and equality of man with man.

Our Eastern cities were once as free from relief problems, slums, and antagonism of classes and masses. We must have done something to lose our vantage ground, while we have been boasting of our growth, measuring our population simply by size.

Here on the Atlantic seaboard we have thought that our duty lay in welcoming strange people. In the name of Christianity and the Golden Rule we have brought upon ourselves a situation with which we have not begun to grapple.

The inhabitants of the Pacific Coast took the opposite course. When the Chinese began to pour over their country, the Pacific Coast people foresaw the danger of an Oriental empire superseding the white man's empire west of the Rocky Mountains. And they succeeded in stopping Chinese immigration.

May your generation be more far-sighted than ours on this great issue!

A problem fairly comparable in importance with the immigration problem is the temperance problem. Temperance is not being preached now as a means of saving souls, but is being required as a practical necessity. As the drink problem is being attacked in new ways, more effective in my judgment than the old-fashioned denunciation, slowly but surely the time is coming when the idea of the state licensing saloons for unfortunates to absorb stimulants which send them to penitentiaries and work-houses maintained by the state, and to shattered homes, which the state often has to "break up," will be looked upon as one of the barbarities of the past.

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For individuals and for the world as a whole, the opportunities for usefulness are, in other ways, greater to-day than ever before. Consider, for example, our political shortcomings!

I cannot help expressing my own fear of present inclinations to look to government control for relief from the ills we have. Germany has prospered greatly under many forms of paternalism; but so has America prospered under the opposite. Economically and industrially, the German system may be the better, but, humanly, I should hate to part with ours. A hundred years hence I believe that you, who are young, will find that America has produced more interesting human character than Germany. What would America be to-day without the youthful efforts of each generation to make its own place in the world?

I like Grover Cleveland's saying that it is the manly part to support the government, not to be supported by it. I have seen too much office-seeking and political corruption to be cheered by the suggestion that all offices should be placed in the hands of the government. I have seen the touch of government bounty too often make insatiable applicants of the recipients to feel easy at the thought of further whetting their appetites.

In these hopeful times and this growing country, the question which may come most nearly home to you in this audience is, perhaps, the part which women should play. I am not unaware that I am now entering dangerous ground. For my part, it seems to me that women are not at their best when they emulate men. Knocking in the hats and slapping the faces of cabinet ministers may seem necessary for a great cause, but it is not a convincing argument as to woman's higher standards.

To-day, in Boston, two thousand elementary teachers want increased salaries. Everyone, including the school committee, agrees that they should have them. But more important to them than the salaries is a precious "mandatory clause," compelling the School Committee to give them the increases. For this mandatory clause, this compulsion of those set in authority over them, the teachers have overrun the State House, have scoffed at the school committee, and drowned its words with shouts and hoots. These two thousand teachers have felt that they had the power, and they have been wanton in their determination to use it.

Unexpectedly the Governor vetoed the increases because of the mandatory clause, believing it to be an outrage on fundamental discipline. This veto, though finally not sustained in the House, was sustained in the Senate so barely that, if a single vote had been changed, the mandatory clause would, to-day, be law, and the Legislature of this commonwealth would, in effect, have notified all public servants that they might, with impunity and profit, make naught of the express and well-considered purposes of their superior officers. Now the two thousand teachers are publicly maintaining that they will forego salary increases rather than give up the satisfaction of compelling the School Committee to grant them.

Kindly do not misunderstand me as to this matter of current local interest. Like everybody else, I believe that the teachers in the public schools of Boston should be paid more. The point which I wish to make on this occasion is that, if women desire certain political rights and responsibilities now denied them, they should show their superiority in acts, as well as words, and should not shock our inferior sex by conduct detrimental to our whole scheme of popular government, unjust, and suggestive of those children who do not care to play longer in certain yards for certain well-defined reasons.

It is our good fortune to live in a world which, notwithstanding our errors and shortcomings, is growing better. We are thus spared the discouraging conviction that our best efforts must be in vain. On all sides there is cause for hopefulness. The very magnitude of the task before us should make us buckle on our armor for the battle with profound gratitude that eternity is not a plaything, but is eternity. Let us who are middle-aged tell you younger people, with confidence, that the joy of living comes with efforts to achieve, with the work which binds one day to the next, which wakes us in the

(Continued on page 12.)

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(Concluded from page 11.)

COMMENCEMENT ADDRESS.

morning to new opportunities, and cheers our solitude with the zest of making plans.

To be sure, you may expect that the more you do the more cruelly you will be defamed. The compliments which you receive will be such only because of the sources from which they come. Yet those were sweet words which once spread over the country with regard to a president now dead and honored, but once alive and abused: "We love him for the enemies he has made." Beware, always, that you do not attack others or attempt to triumph over them, for progress does not lie that way. "Love your enemies" is an injunction possessing much practical common sense as well as moral nobility. Certain of the Montagues and the Capulets might have fared better if they had realized this.

Lastly, may I urge you not to confuse shouting and applause with real heroism. Heroism grows only in dark days and on stormy paths. If it grew elsewhere and at other times, it would not be heroism. There was no enthusiasm at Valley Forge, none in the White House during the early defeats of the Civil War. Yet those were, of all others, the days which made Washington and Lincoln the foremost heroes of our nation and examples to all of us.

MARY ALICE KNOX.

The report of the death of Mary Alice Knox, formerly Associate Professor of History at Wellesley, will bring to an extraordinary number of Wellesley women a sadness poignant and intimate. Her share in the student life, apart from her classes, was generous, and it involved a wide and varied acquaintance among undergraduates. Many an old student will recall, at the mere mention of her name, college joys and college adventures, in which she was the moving spirit; and college inspirations, born of the spirit of youth and the beauty of the place, which were fitly expressed and briefly immortalized by her genius. The favored ones of those years, the bright, particular stars, will remember the thrill of success that rewarded the hard work, the careful planning, the thoroughness and attention to detail, which under Miss Knox's generalship was demanded of them. And those of whom she demanded the most were the most devoted. The same generalship organized the outlines of her course, and the same carefulness of detail, or perhaps more truly, the same care not to neglect any point which should go to produce a perfect result, marked her class work,—as the smaller group in those classes well know. But it was in her handling of the college festivities and the many personal contacts which this involved, in the consequent friendships and always in the graceful, clever, appreciative talk, that the unusual far reach of her personality was felt. Whether at a Tree Day rehearsal, a Shakespeare play, a tea at Waban, a consultation in her room at the Art Building, her marked personality, her gift for organization, her eager friendliness, her understanding of the practical difficulty were quickly felt, and they will be as vividly remembered.

So closely is she associated with the spirit of youth, of our own youth, indeed, and of play, that it requires an effort to realize that she was a little past her sixtieth birthday at the time of her death. She was born in Rome, New York, on March 15, 1851. Her father, a man of unusual force and integrity, was pastor of the Presbyterian Church in Rome for twenty-two years. Her mother possessed the unusual gifts for organization and successful execution that Miss Knox showed. Mary or Minnie, as her girlhood friends called her, attended the Rome Academy, one of the best of the small town academies in which New York used to boast, until she was sent to a girls' boarding school in one of the Newtons. While she was at school there, her father became the pastor of the First Presbyterian Church in Elmira, New York, and soon after her return from school she taught in the Elmira Female College. From there she went to Wellesley.

She began her work in the college as an instructor in History in 1884. "I well remember," Miss Mary Caswell writes, "the impression made upon me at that time. There was always something distinctive about her and all seemed to regard her as an especially valuable accession to the Faculty." In 1891, Miss Knox was made Associate Professor of History. During this latter period her strength and efficiency in an executive capacity were in evidence and it was felt that she had peculiar qualifications for some administrative post. She was the first and perhaps the only person suggested to the trustees of the Emma Willard School in Troy on their visit of inquiry to Wellesley, as a possible head for that school. In the spring of 1893, Associate Professor Knox had been made the honorary member of the Class of '96, but before the graduation of this class, she had already decided to leave Wellesley to take charge of the Emma Willard School, one of the oldest schools for girls in this country. Doubtless the opportunity to use, as a foremost duty, her exceptional executive ability, and the closer and more telling personal influence to be exercised on a smaller group, must have influenced her in this decision. At the time of her death, Miss Knox was Principal of the school for girls at Briarcliff Manor, New York.

Written for the Class of 1896 by

JOANNA PARKER HELMING.

RESOLUTIONS OF THE CLASS.

In the death of Miss Knox, the Class of 1896 lost one whom they had long cherished as a wise and inspiring teacher, a kindly and interested adviser, and a loyal and warm-hearted friend. At this, its fifteenth reunion, the Class wishes to express to the friends and relatives of Miss Knox its appreciation of her life and character and its deep sympathy at her loss.

AGNES CALDWELL DUNLAP,
CORNELIA PARK KNAEBEL.